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NOTES AND ABSTRACTS.

CONDUCTED BY J. D. FORREST AND PAUL MONROE.

Universal Organic Suffrage.—Universal suffrage in principle and in its application to parliamentary government is an idea altogether modern and does not antedate the last century. It is true that the name is very ancient, but the republics of antiquity were, in reality, aristocracies. There are many critics of universal suffrage both as to its theory and its practice. These are based chiefly upon the following defects: universal suffrage, as we now have it, is not at all universal; it is not real, not conscious; it ought to be free and secret; it ought to be facilitated by being taken at the voter's residence; the soldiers and marines should not be excluded; universal suffrage is at present amorphous and inorganic. Electoral groupings should be (1) of opinions, (2) local, (3) professional: a fourth grouping, that of sex, might be useful. Universal suffrage is at present only the rule of numbers; it should also be that of measures and of social values. Universal suffrage is not to be considered a privilege, nor even a right, so-called; but a social force comparable to natural forces. It should be obligatory; and the rôle of the legislator is simply to put all social forces into action.—*Raoul de la Grasserie, in the Revue Internationale de Sociologie, for April 1896.*

Evolution of the Social Medium.—The individual's consciousness of his social environment develops along with his consciousness of self. As this notion is developed he recognizes more clearly his dependence. Finally he perceives clearly that other men, that other living organisms, constitute for him an essential condition of existence. He has need of their coöperation, as they have need of his, in the amelioration of the common medium. They are under a common determination. The principal traits in the development of this common medium are: the amelioration of the material environment; the development and perfecting the means of communication in order to facilitate their coöperation; development of means of exchange, of credit and money; development of the division of labor, which increases production; development of commerce; strengthening of order, of coördination, of security in human relations; coördination of individual efforts by means of contracts; constitution and coördination of artificial social organism, of governmental organisms; development of science; education of the masses of individuals who compose the social medium in order to give them the means of coöperating effectively in the common work and of clarifying the notion of solidarity and community of aim; finally, the development of morality, in respect to the common aim. This last is destined to be the great regulator of progress, in the common march towards the universal aim, towards unity.—*L. Beaurin-Gressier in the Revue Internationale de Sociologie for April 1896.*

The Placing Out of Pauper Children.—A bill now before Parliament proposes to transfer the whole care of pauper children to an educational department, which is to have power to contract the children out to other bodies who may or may not be suitable for so important a trust. The end in view is the great extension of the boarding-out system; truly a laudable object, but only if under proper conditions and safeguards. Some of the oldest advocates and observers of the boarding-out system are deeply impressed with its special dangers of abuse, except when it is guarded by the most careful arrangements for supervision. There is a necessity for much more inspection of their adopted homes than has existed hitherto. In fact, in some districts the inspection seems wholly absent and impossible to be instituted. It is unquestionably excellent to transfer the class of either pauper boy or "city Arab" to the conditions of

healthy colonial life. For boys especially this is often most beneficial, provided proper precautions are insured. Such care is even more necessary in the case of girls. Some terrible accounts have from time to time been heard of the fate of young girls placed out in remote districts. Then again, the permanent and unchanging principles affecting the increase or decrease of pauperism cannot be safely disregarded. These principles are far more likely to be kept in view by a body like the Local Government Board, specially conversant with Poor Law systems, than by another body appointed to deal with questions of education apart from their economic bearings.—*William Tallock, Secretary of the Howard Association, in the London Times, May 26, 1896.*

Labor Legislation in the United States.—Strikes and the disorders accompanying them have become the subject of legislation. Many states have laws preventing the intimidation of persons seeking to enter into or who desire to continue in employment, and some of these go so far as to restrain interference with or disturbance of the peaceable exercise of any lawful industry; that is to say, neither employes nor employers may be intimidated. The importation of men for police duty (known as the Pinkerton men) is in a few states prohibited. In Pennsylvania and perhaps elsewhere strikes, if peaceably conducted, have by statute been declared lawful, or at least, not conspiracies. In a number of states and in federal legislation the principle of voluntary arbitration of labor disputes has been recognized, and in Massachusetts, New York, California, Louisiana, New Jersey, Ohio, Connecticut, Minnesota, and Wisconsin permanent state boards of arbitration have been established for the purpose of amicably adjusting differences in labor disputes and preventing strikes.

The economic effect of the employment of convicts upon free labor in similar industries has led to statutes intended to prevent injurious competition; bureaus of statistics of labor for the investigation of industrial problems have been established in thirty-three states and by the federal government, in a number of states a special holiday, or day of industrial rest, known as Labor Day, has been provided by law; and there are statutes intended to protect the laborer from interference in the exercise of the right of suffrage.

The subjects with which labor legislation deals are not as a rule within the province of federal control. There is, for example, no national law limiting hours of labor or relating to the schooling of children before their employment or providing for factory inspection. Such laws usually originate in a single state, either through the efforts of organized labor, the pressure of public sentiment, or both, and are gradually extended to others.—*HORACE G. WADLIN, in The Chautauquan for June 1896.*

Labor Unions in China.—There are many peculiarities in the Chinese labor unions; perhaps the most striking is the minute division of labor. Take for illustration, the silk-weavers' unions. All those who weave silk of a certain design form a union by themselves and those who weave silk of a different design form a different union. The mahogany cabinet makers have a union separate from the union of the rosewood cabinet makers. Men who draw landscapes on the Chinese fans have a union different from that of those who draw flowers and birds. In short, there is a union for each particular department of work. Thus, a single article may have passed through the hands of many unions before it comes into market.

In China there are several holidays in the year which people of all stations and classes observe. These are the New Year, the fifth day of the fifth month, and the fifteenth day of the eighth month. The last of the three is for the worship or praise of the moon. After this day the busy season of the year for all tradesmen begins. From this time on until the New Year all craftsmen are expected to work later at night than during other seasons of the year and as a rule their wages are increased during this period. Besides these holidays each union has its own holidays; that is, the days of birth and death of the supposed originator of its particular occupation. To celebrate the national holidays the employers always prepare a feast for their employes. But when a union observes its own holidays, its members contribute some money and have a banquet in a restaurant or hotel.

An interesting peculiarity of these unions should be mentioned here, and that is

the massing of the same industries in the same street. In China there is no very large manufactory, most of them employing about thirty or fifty men each, and all the manufactories producing the same commodity are located on the same street. This gives rise to the custom of calling such streets by the name of the commodity manufactured there, instead of by their proper names.—WALTER N. FONG, in *The Chautauquan* for June 1896.

Child-Study.—Child-study, as it is coming to be understood, in the broadest sense means more, too, than the study of the average normal child to find out general principles of physical and intellectual development; it indicates also a marked tendency, and a necessity on the part of teachers at least, always to consider and respect the individuality of each child under its supervision. There has arisen of late a pronounced feeling that children cannot be classified very closely according to age, and all the members of a class or group dealt with exactly in the same manner; but rather every particular child is a personality unto himself and requires for his best training somewhat different treatment from all other personalities with whom he may be associated in the home or in the school.

The greatest enthusiasm is manifested everywhere in our own country now in the pursuit of these two objects of child-study. A National Association for Child-Study was formed at the International Congress of Education at Chicago in 1893, and since that time almost every state in the Union has organized separate associations, having the same general purposes as the national society. These associations comprise in their membership not only teachers but parents and others, and many local societies composed almost entirely of parents are being formed in various cities and towns for the systematic study of childhood. There is hardly an educational publication that does not devote some portion of its space to this scientific work in child-study, and the popular newspapers and magazines seem also to be giving the subject some attention.

It is thoroughly believed by the majority of people today that there are universal laws of mind-growth and development which are as invariable and reliable as those governing the physical world, and one important aim of child-study is to discover what these are, so that they may be duly observed in the training of children in the home and in the school. The importance of this work cannot be over-estimated; and while perhaps not much has yet been accomplished compared with what remains still to be done, yet beneficial results may already be seen in great improvement in the work of the schools and perhaps somewhat in the training of the home.—M. V. O'SHEA, in *The Chautauquan* for June 1896.

Method of Conciliation or Synthesis.—Economic organization has for its ends the greatest possible production of goods and the distribution of product which is as equitable as possible. This is only part of the "Social question." Leaving aside technical economics the writer seeks to reconcile the elements of truth in conflicting theories. Socialism is right in demanding that economic adjustments are open for discussion. Liberalism is right in insisting that expedients must be adapted to local social conditions. Utilitarianism is reconciled with morality by insisting that the useful, the beautiful, the true all have a right to a distinct place. None must be suppressed but all should be harmonized. Communism does not absolutely exclude individualism; it is simply a question of giving a due place to authority in controlling common action and to personal liberty in enjoyment.—LEON WALRAS, in *La Revue socialiste*, April 1896; p. 130.

Workmen's Colonies and Casual Lodging Houses in Germany.—At a conference, May 4-7, 1896, at Berlin, those interested in the wandering population discussed the various modes of relief and care. There are now in the Empire 444 lodging houses (*Herberge*). The union which oversees them has now existed ten years, and they have steadily increased. The delegates agreed that the stations for relief (*Verpflegungsstationen*) should be connected more closely with employment bureaus, since they are now frequently abused by vagrants. A new suggestion is to provide colonies for women, similar to the workmen's colonies (*Arbeiter-Kolonien*). *Fliegende Blätter*, a.d. R. H., June 1896; S. 243.

Official re-statement of the aims of the German Inner Mission.—The Inner Mission is the free service of living members of the parishes to supplement the regular offices of the church in helping the tempted and fallen. Wherever there is a social need there the Inner Mission is in place, and no one can limit its activity in advance. It differs from other charities and reforms in its central principle that the ultimate root of physical and social misery is moral evil and the supreme remedy is the gospel. The spiritual love must be shown in deeds of helpful kindness to suffering men. Wherever industrial, political or social conditions hinder the moral life, the Inner Mission is ready to use all agencies of custom and law for amelioration, as in case of licentiousness, drunkenness, Sunday desecration, defective dwellings, usury, exploitation of laborers; but it will not become partisan in politics nor advocate a particular school of economics.—*Fliegende Blätter, aus dem Rauhen Hause*. June 1896; S. 209 ff.

Punishment of recidivist Criminals.—Between 1885 and 1893 the number of persons condemned to prison in Prussia fell from 8069 to 7534, about 6.6 per cent. The number who had been condemned 1-4 or 5 times fell; the number who had been condemned 5-10 times remained as before; while the number of those condemned 11 times and more rose from 1129 in the year 1885 to 2288 in the year 1893—about 110 per cent. This seems to indicate that the criminals by passion and by occasion are few, while the confirmed criminals increase. What can be done? Some favor flogging, starving and other methods of severity. But this simply means capital punishment in the form of slow torture. Better an indeterminate sentence for recidivists, with a different treatment for strong and wilful criminals on the one side and for weak men on the other. The workmen's colonies have shown the physical, moral and economical value of agricultural life. The moor lands of North Germany offer a field for such colonies of recidivists. The method would be costly, but not nearly so expensive as the present methods. The law of Prussia does not yet provide for indeterminate sentence and much opposition from lawyers is expected before the reform can be effected.—PASTOR EBERTS and HEIM. *Fliegende Blätter, aus dem Rauhen Hause*. June 1896. S. 235 ff.

Public Labor Bureaus.—Regular employment is in itself a great factor in the determination of character. This is a principle accepted by those who have studied the condition of the unemployed, and one which is at the basis of recent governmental attempt to remedy this evil. For some time past labor bureaus have been in operation in several English parishes. Not only is there a steady growth of employers using these bureaus, but a better class of employers, and the employment given is much more of a permanent character than it used to be. The function of the labor bureau should be strictly limited to facilitating the supply of and demand for labor, the bringing together employers and workmen, other than in strikes and lockouts. The existing bureaus should be taken over and worked by the Labor Department of the Board of Trade and a central labor exchange opened. These bureaus are a common ground on which those who advocate State aid and those who oppose it can work together. They are at least a palliative, and though they cover but a little ground of the great field of the problem with which they are connected, yet no real remedy should be neglected because its operation would be limited.—S. D. FULLER, Chairman of the Paddington Board of Guardians, in the *London Times*, May 1896.

The Psychological Method in Sociology.—The psychological method possesses a particular characteristic which distinguishes it from all others. The historical method, the statistical, the experimental, etc., correspond always to these two properties: (1) they maintain invariably their own logical type, that is, if they are inductive in one case they are in all others, and (2) they always present the same character of application, whatever may be the science in which they are employed. For example, the historical method is always inductive and it functions in the same way in political economy, in psychology, in ethics and in law. But the psychological method does not conform to these two characteristics. It appears sometimes as a form of inductive, and sometimes as a form of deductive logic. In the philosophy of law, for

instance, it is inductive, while in political economy it is deductive. And again, the form which this method assumes varies with the variations of the science in which it is employed, and sometimes with the nature of the principles which are to be discovered or verified. The psychological method may therefore be defined as that process of research which, when the phenomena are a mere product of psychic forces (sentiments, emotions, desires, beliefs, etc.,) seeks the laws of such phenomena by means of the deductive or inductive treatment of these forces.

Now the question has lately been agitated, "Can a science of sociology be constructed by the exclusive employment of this method?" From the definition just given it would appear that its use must be limited to the investigation of purely psychic phenomena. But social phenomena are not solely the product of mental and spiritual forces. External nature exercises an influence upon the social constitution of a people equal to that of the mental factors. The psychological method, then, is applicable to only one set of social phenomena, namely, those produced by purely mental and spiritual forces. Those who wish to apply it exclusively must assign to sociology a problem quite different from that ordinarily assigned to it. According to them sociology, considered as a special social science ought to abstract the purely social side of history and make it the object of special observation; it ought to represent the study of the forces, the forms and the development of association and nothing else. This view starts out from the unestablished premise that in every human being there is an individual and a collective mind; that in every man there is a natural tendency toward associative life, independent of any prospect of individual betterment. Man, however, is not a social animal as an end but as a means. He does not aspire to associative life on account of its abstract, but on account of its concrete quality, that is, on account of the means which it affords of increasing his pleasures and decreasing the pains which he would otherwise encounter. In short the theory that there is in man a spirit of association, different from and opposed to the egoistic spirit, is a mere *a priori* conception of certain writers who need such a theory as a basis for their preconceived doctrines. If this be true the psychological method is inapplicable in the construction of a science of sociology.—VINCENZO TANGORRA, in *Rivista di Sociologia*, January and February 1896. Rome.

The Sweating System.—This term is used to describe a condition of labor in which a maximum amount of work in a given time is performed for a minimum wage, under conditions in which the ordinary rules of health and comfort are disregarded. It is inseparably associated with contract work, and it is intensified by subcontracting in shops conducted in homes. Such conditions prevail to a distressing degree in localities having a large, herded foreign population, and among people known for excessive industry and thrift. High rents and a subdivision of labor without an accompanying use of machinery are the other factors producing this condition. While the sweating system exists in a number of occupations, it is the garment making industry that has given it its real significance. It is in the manufacture of the better class of garments that the worst conditions prevail, for the cheaper grades are made in such large quantities that the more systematic production is more profitable. New York, Massachusetts, Pennsylvania and Illinois have aimed at the suppression of the sweat shop by radical legislation. These laws prohibit not only the manufacture of garments in living apartments, except by immediate members of the family, and in unsanitary workshops, but seek to interfere with the sale of such goods by making it necessary to have a label attached and by forbidding their sale until properly disinfected and the label removed. The Illinois law omits the label provision. The worst features of the sweating system are also being eradicated through the efforts of the United Garment Workers of America. The strike begun in New York and Brooklyn in 1894 was successful and was continued in other cities, though with less success. This has stimulated similar efforts in Germany, where an increase in wages of 12½ per cent. has been secured through strikes. Another weapon with which to fight the system is the influence of the purchasing public and also the union label. Factory legislation is accomplishing much in all countries where the evil is found.—HENRY WHITE in the *Bulletin of the Department of Labor* for May 1896.

Is Poverty Diminishing?—The first requirement is a standard of poverty. Mr. Charles Booth and his collaborators affixed the term poverty to all real incomes below a certain level, 21s., and found that about 31 per cent. of Londoners were subject to "poverty," or just about one-third of the whole population, if the inmates of public charitable institutions are added to the list. This is the only direct measurement of local poverty upon any considerable scale which we possess. It is a popular belief that poverty is decreasing, a belief based upon the decline of pauperism and statistics bearing upon the rise of wages and the general improvement of the economic condition of the working classes. The first argument is based upon statistics for outdoor relief, which afford no real basis for the contention. Those who adduce evidence derived from the general statistics of wages, prices, working-class consumption and savings to prove the diminution of poverty, fall into the patent fallacy of averages. Such arguments are quite consistent with an increase in the number and the proportion of the poor. In regard to the general economic prosperity, it is true that the standard of comfort of the poor has risen and is still rising. If we took as a sole and sufficient gauge of poverty the actual command of commercial goods, we should give an affirmative answer to our initial question, whatever limit we assign to the term poverty. But if we reckon in those elements of physical utility which are deteriorated by the very conditions under which the economic income of the poorer classes has been raised, we shall hesitate to register a judgment that there is among the poor any increased ability to maintain a wholesome physical life. Real poverty is a subjective condition. If our desires are rightly adjusted to legitimate objects of human satisfaction, while the barriers of external environment and the influences they exercise upon the efficacy of effort disables us from any reasonable prospect of success, that disability constitutes poverty alike from the individual and the social standpoint. This type of poverty is on the rapid increase.—JOHN A. HOBSON in *The Contemporary Review* for April 1896.

Crime Increased by the Lax Enforcement of Law.—If the criminal propensities of men are restrained by fear of punishment; if the actual punishment of crime prevents the criminal from repeating his offense and deters others from imitating it; if the seclusion of the offender suspends his criminal career during the period of his sentence and removes from society a crime-producing influence; and if, in some cases, the punishment of the offender occasions his reformation, then it follows, inversely, that a failure to interpose these deterrent and corrective measures must occasion an increase of crime. The main question, however, is not whether the lax execution of law causes crime, for this is admitted; but, what causes the lax execution of the law. This may result from any one, or more than one, of a dozen possible causes. These are defects in the law itself; disproportion between the crime and the penalty; an insufficient and inefficient police and detective force; the exceptional cunning, boldness, or desperation of the criminal; police corruption; bribery of courts and juries; incompetence or carelessness of the prosecuting attorney; the bad eminence of certain criminal lawyers; abuse of the pardoning power; bad politics that elect incompetent men to our legislatures; false public sentiment about special classes of offenses and offenders. The remedies lie along the same lines. We need better politics, better legislators, better laws, better lawyers, better police, better courts, better juries, a better penal and reformatory system, more intelligence and patriotism and public conscience among our citizens. Make the crime a cause and the penalty an effect, and let it be understood that the effect will follow the cause with the inevitableness of fate.—GEORGE HUNTINGTON in *Lend a Hand* for May 1896.

Limitations of the Introspective Method in Ethics.—Galton's investigations have demonstrated that the exclusive use of introspection leads to nothing better than one-sided results. The "objective method" has been generally applied in psychology, but has hardly been attempted in ethics, although it is generally admitted that a large proportion of ethical problems are psychological in nature. The introspective method can be relied upon only if moral ideals and modes of judgment of the members of the highest races are identical. But this is not the case, as is shown by

the contradictions of the leading moralists themselves. Most of the discrepancies can be accounted for on the ground that each moralist kept his eyes fixed almost exclusively upon himself, and failed to notice important elements in the life of the race. Bentham, driven by the necessities of his work as a reformer to the study of ethics, dogmatically stated his own opinions of its fundamental problems. Only one already in sympathy with his conclusions could accept them. Such was Mill, to whose broad altruism the happiness of the race appealed as a worthy end. But Wundt was moved by the same work almost to disgust, and defined morality as service of the "general will." Again, this is rejected by a reviewer as an inadequate end. Kant derives the commanding authority of morality from man's supersensible origin and freedom from taint of connection with the world of time and sense. But to Schopenhauer, Kant's sense of obligation meant simply fear of punishment. To him sympathy is the only moral motive, while Kant and Spinoza do not regard sympathy as a virtue. To Kant the good will is the one good thing in life, while Sidgwick regards it as good only as a means to the production of good effects. If the position is taken that the experience of one moralist differs from that of another, these divergent statements are easily explained. When a person makes a systematic study of the moral life, following the common practice, some dominating motive of the society of which he is a member gets more than its share of attention, because it occupies a preëminent position among his own springs of action. Experiences different from his own are not recognized, because it is held that it is impossible to bring our ethical judgments into a system unless the grounds of approbation are reducible to a single one. His neighbors are supposed to confound non-moral impulses with the moral motive. If this is true, the student of ethics must make an exhaustive study of the moral judgments of examples of all types of human nature. Such an investigation will disclose the existence of a considerable number of moral motives. Among civilized men of this century there are at least four. The first may be termed the teleological, the second æsthetic, the third logical, and the fourth is unreasoned sentiment. If one imagines that the problem can be solved in the absence of a complete acquaintance with these judgments in all their varying forms, he deceives himself as to his relation to society and his own past. "The scientific man has, above all things, to aim at self-elimination in his judgments, to provide an argument which is true for each individual as for himself." Until this is done a science of ethics is impossible.—F. C. SHARP in *The Philosophical Review*, May 1896. Ginn & Co.

The Agricultural Movement.—At the meeting of the International Agricultural Congress at Brussels last September, a paper was read by M. Parisel on the importance of forests. They have an influence upon temperature, rendering it more equable. They hold more vapor, and the rainfall is more abundant in wooded, than in bare countries. Observations made at Nancy from 1867 to 1888 showed that the rainfall in wooded districts was to that of unwooded as 100 to 79, and observations at the same place, from 1878 to 1888 showed that the evaporation in the former districts was to that in the latter as 1 to 3.22. Reports were also made on the organic débris of forests, the uses of the horse chestnut, and other subjects related to forestry.—G. FOUQUET, *Le Mouvement Agricole*, in *Journal des Économistes*, May 1896. Paris: Librairie Guillaumin et Cie.

Banks of Emission in Switzerland.—The first of these, the bank of Berne, was established in 1834, but the development of the system has been since 1860. By 1870 there were twenty-seven establishments issuing bank bills. This multiplicity of banks of issue was the natural consequence of the economic and political decentralization which prevailed in Switzerland. The freedom of the banks is not limited by law; and the greatest diversity exists among them. The banks were isolated and their bills could not circulate beyond their own cantons. In 1869 the total emission in Switzerland was 18,468,000 francs for a population of 2,500,000. This had increased to 25,000,000 francs in 1871, and to 65,000,000 francs in 1874. Many of the banks were unable to redeem their notes. In 1870 it was proposed to pass laws similar to those of the United States; and the constitution of 1874 granted the federal

government the right to control banks of issue. But the cantons having state banks opposed the law when it was submitted to the people, and the reform was defeated. However, many of the people were in favor of some restriction, and twenty-one of the thirty-five banks, desirous of conciliating public opinion, entered into an agreement, July 8, 1876, to receive each other's notes, and established a central bureau or clearing house. This secures an inter-cantonal circulation of considerable ability; but the fact that so many banks kept out of the association proved sufficient to defeat the proposed reforms. Yet the creation of a federal monopoly was obvious to the public. The law of 1881 secured some relief. It provided that banks of issue must have a capital of not less than 500,000 francs and must not issue bills to more than double the amount of their capital, and must keep on hand metallic money to the amount of 40 per cent. of their circulation. Various securities are accepted for the other 60 per cent. An inspector is to publish statements of the condition of the banks. The law also provided for uniform notes. The authorized circulation of all the banks was 182,470,000 francs in 1894. They have a reserve of coin amounting to 92,000,000 francs. A new article was added to the constitution in 1891 by a vote of 231,000 to 158,000, authorizing the establishment by the confederation of a single bank of issue. In 1894 the council finally decided to establish such a state bank. The capital of the bank is to be 25,000,000 francs and is to be furnished by the confederation and the cantons. General surveillance will be exercised by the federal assembly and administrative authority by a committee of direction composed of six members, under the permanent control of a council of the bank composed of twenty-one members.—ACHILLE VIALLE, "Les Banques d'émission en Suisse," in *Journal des Économistes*, May 1896. Paris: Librairie Guillaumin et C^{ie}.

Labor and the Injunction.—A bill is pending in congress, presented at the request of the American Federation of Labor, preventing the United States courts, sitting as courts of equity, from punishing for contempt when the contempt consists of acts for which the offending party is indictable. Equity jurisdiction is barred from the punishment of crime. An injunction is never used for punishment, but to prevent wrongs to property which would be irreparable. The use of the injunction, in this country, to prevent aggressions of organized labor, occurred only once before 1890, and that was to prevent continued trespass to land. A violation of injunction is contempt of court and is punishable by fine or imprisonment on order of the chancellor. The offender must appear in person without right of being heard; he may not demand to be tried by jury, nor to be confronted with the witnesses, nor to be allowed to publicly discuss the admissibility of evidence; he has no right to a review of the proceedings, nor an appeal to the pardoning power. The only remedy for abuse of power by the chancellor is impeachment. In the case of *Debs* a writ of habeas corpus was denied by the supreme court on the ground that the entire force of the nation may be used to brush away obstructions to interstate commerce, and that an injunction might be issued in aid of the executive without regard to whether the government's property was endangered, and without regard to whether the acts enjoined were criminal. Yet the lower court had based its decision exclusively on the anti-trust statute. The injunction has proved inefficient to prevent irreparable injury to property. As directed against the commission of crime it does not prevent except as it forbids that which is already forbidden by law; whereas in civil cases what was before a mere violation of contract becomes punishable criminally. Nor is the injunction the only remedy in criminal cases; for the offender is already subject to indictment and arrest. There are two objections to its use: it infringes one of the fundamental guarantees of personal liberty—the right of trial by jury; and it tends to impair the already insufficient confidence in our criminal procedure.—EVANS WOOLLEN, in *Yale Review*, May 1896.

Commercial Relations of the Poor.—When we consider how large a part of the great fortunes have been made by investments, and how few people who have made any considerable saving have abstained from venturesome investments, we get an idea of the very small proportion of people who are contented with the safe interests obtained from a bank. When the poor are condemned for not appreciating a

bank account, it must be remembered that very few of the more prosperous classes are contented with that standard. Investments are cut off from the poor, and a larger proportion of fraudulent agents are found among them. Among the poor, insurance stands simply as a guarantee of slight reimbursement after the death of the wage earner, and actually does little more than provide for an extravagant funeral. Perhaps the greatest evils are connected with child insurance. About 1000 agents canvass New York for this class of insurance, and about 1,000,000 policies are issued. If the insured pays premiums to the full amount of the policy, the money is not available unless he continues to pay premiums until his death. Flaws are frequently made in writing policies preventing payment when premiums have been regularly made. If the insured is ill, the agent frequently refrains from calling, knowing that if premiums are not paid within two weeks of death, there will be no payment of the policy. Probably two-thirds of the policies lapse, though seldom without a struggle on the part of the insured. When such insurance is compared with that secured from regular companies, the inequalities of advantage are apparent. In regard to rent, the thrifty must pay for the unthrifty and irregular. If the poor man has to resort to law, he must employ a lawyer who has little ability, will hold on to his client as long as possible, and who arouses distrust in the mind of the judge. The courts are not hopelessly corrupt, but victory lies with brains which cost money. The rich man can borrow at a low rate of interest, and have the use of the property given as security. But the poor man must borrow at 30 per cent. and pawn his property as security. Another disadvantage of the poor is in the purchase of furniture on the installment plan at excessive prices and frequent losses from failure to make payments. There can be no relief for this situation except through legislation.—J. B. REYNOLDS, in *Yale Review*, May 1896, New Haven: Tuttle, Morehouse & Taylor.

Necessity of a Psychological and Sociological Interpretation of the World.—Transcendent monism places the unity of the physical and psychical in one substance, as that of Spinoza, in one force, as that of Spencer, or in one unknown. The theory which makes the physical and the psychical two parallel aspects of one and the same unknowable reality is a dualism in fact, encompassed by a unity wholly nominal and abstract. This is a pseudo-monism, without application in theory or in practice. The true monism is found by the reduction of the psychical to the physical or the reduction of the physical to the psychical. Two principal attempts are made to form one idea of the universe: (1) In its general laws or forms; (2) In its foundation and elements. The positivism of Comte and Littré is bounded by mathematical, physico-chemical, biological, and sociological laws, while the psychological laws are neglected. All scientific laws tend to this conclusion: there has been in the universe unity of composition. The consciousness of other men and of other animals is a mean term which warrants the passage from a philosophy of law to a philosophy of beings. A philosophy at once speculative and ethical opens to me the heart of things and authorizes me to conceive of my consciousness as a revelation of other consciousnesses, as well as a means of action to them. Intelligence depends on the life, which itself depends on that which we call matter; but how can we say that matter is truly foreign to the whole psychic element? The individual in exclusive particularity is an abstraction, since the individual does not exist. When we live our proper life, we live the universal life. It is unintelligible to explain experience except as produced by a mental function. The general properties which we assign to objects of exterior perception are the qualities of processes of perception themselves. Such phenomena are in such representations the results of psychical activity. The objects are the products of the subject. The true monism ought to be the unity of the subjective and objective points of view. The mechanical synthesis of the world is not a point of view which unifies the quantitative relations in space and time. The biological conception of the universe, which makes it a living organism, where all is in functional correlation, is superior to this. But the biological is on one side, an application of the mechanical, on the other, by its sensitive element, of the psychical sociology, which implies the psychological, furnishes a better type of the most important laws of universal synthesis. Human reason is in great part, a social product. Our

intellectual structure is explained by our social life. There is a social grammar, as well as a social logic, and that grammar is a science of life. The entire world appears as a society in process of formation. Selection in general is the choosing of beings the most capable of satisfying the fundamental appetite, not only in the present moment, but in the whole course of their existence, not only in their individual life, but in the race as well. The attempts to reduce society to an organism ought to be opposed. If society is an organism, it is such only in its rudimentary stages. The chief difference between an organism and society is that in an organism the cells are deprived of their true consciousness for the benefit of the whole, while in society the individual possesses the true consciousness, and social consciousness is only the coincidence of individual consciousnesses in certain common sentiments. All admit that it is impossible to treat society as an organism without extending the organic idea to conditions which have developed the social life of humanity. Idealistic monism posits universal relationships and a universal society in affirming the identity of that which is within that which is without us.—A. FOUILLÉE, "Nécessité d'une Interpretation Psychologique et Sociologique du Monde," *Revue Philosophique*, May 1896.

The Fabian Society.—This society was founded some thirteen years ago by a group of obscure social reformers, whose avowed object was to effect the moral regeneration of society. The society accepts the Collectivist doctrine with all of its consequences, and is a powerful antagonist of anarchism in all its forms. That which is peculiar to the society is its method: it proposes to conquer by delay—by education. However, it also believes in striking when the time comes, and striking hard. The members of the society are divided into local groups, and are expected to participate in the work according to their power and their means. The total membership is about six hundred; it does not permit indiscriminate additions to its membership. The membership includes many journalists, poets, economists, historians, members of the London School Board and County Council, and similar influential personages. The society publishes many pamphlets, differing from much socialistic literature, inasmuch as every fact and statistic quoted is carefully authenticated. Their most important publication is the volume entitled: "Essays on Socialism," which has had an enormous circulation.—SIDNEY WEBB, in *The Revue de Paris* for March 1896.

Why Progress Is by Leaps.—Each new discovery in science and art becomes an aid to all previous discoveries. Such an invention is not a mere addition to man's achievements—it is a multiplier of them. The sciences and arts are series of permutations, where the newest of the factors, because newest, multiplies all the factors that went before. This is well illustrated in the use of fire by primitive man, or in that of electricity in recent times. Electricity in the past century has proved to be the creator of a thousand material resources; the cornerstone of physical regeneration; a stimulus to the moral sense, by making what otherwise were an empty wish rise to sympathy fulfilled; while in more closely binding up the good of the bee with the welfare of the hive, it is an educator and confirmer of every social bond. The principle of permutation, illustrated in both fire and electricity, interprets not only the vast expansion of human empire won by a new weapon of prime power, it explains also why these accessions are brought under rule with ever-accelerated pace. Every new talent but clears the way for the talents newer still, which are born from it. This principle accounts for the leaps of progress, human and general, for the acceleration of that progress, and for there being chapters missing in its story.—GEORGE ILES, in *The Popular Science Monthly* for June 1896.

Solution of the Race Problem.—If the negroes were evenly distributed throughout the United States they would constitute only about 12 per cent. of the population and there would be no race problem. The race problem exists because of concentration in certain localities. These are (1) lowlands along the Atlantic coast, where there are 2,700,000 negroes and 1,800,000 whites; (2) the Mississippi bottoms, where there are 501,405 whites and 1,101,134 negroes; and (3) the Texas Black belt, where there are 82,310 whites and 126,297 blacks. Elsewhere the negroes form from 10 to 30 per cent. of the total population. In only one of these black districts are the negroes

increasing at a greater ratio than the whites. The race question will solve itself by the distribution of the negroes. Due to their failure as farmers and the resulting movement towards mining and factory employments, the movement of the negroes is to the North and the white immigration into the South.—A. S. VAN DE GRAFF in the *Forum* for May 1896.

Railways of the World.—The greatest extension of railways took place during the period 1885–1889, when 108,600 kilometers were built, an increase of 22.3 per cent. During succeeding five-year periods, the increase was as follows: 1886–1890—101,407 km., 19.6 per cent.; 1887–1891—84,917 km., 15.4 per cent.; 1888–1892—80,135 km., 14 per cent.; 1889–1893—75,086 km., 12.6 per cent.; 1890–1894—71,623 km., 11.6 per cent. At the close of 1894, 364,975 km., or more than half of the total length of 687,550 km., had been built in America. On that continent the rate of increase had fallen from 47,062 km., 15.4 per cent., in the years 1888–1892 to 42,678 km., 13.4 per cent., in 1889–1893, and to 34,399 km., 10.4 per cent., in 1890–1894. The combined capitalization of railways at the end of 1894 was 3436 million dollars, or an average of \$49,900 per kilometer. The rate of increase, total length, cost, etc., for the various parts of the world are shown in the following summary:

Territory	Length at end of capitalization				Sq. km. of country	Population of country
	1890	1894	Total	Per kilo- meter		
	Kilometers					
Germany.....	42,869	45,462	\$2,662,110,000	\$60,299	540,500	51,370,000
Austria-Hungary..	27,015	30,038	1,570,342,000	57,671	676,700	43,456,000
France.....	36,672	39,979	2,940,559,000	81,202	536,400	38,343,000
Great Britain.....	32,297	33,641	4,692,320,000	139,483	314,600	39,134,000
Rest of Europe....	84,588	96,180	3,731,270,000	54,344	7,720,300	196,947,000
United States.....	268,409	288,460	10,796,473,000	39,124	7,752,800	68,275,000
British America....	21,509	25,966	887,975,000	37,380	9,060,800	5,149,000
Mexico.....	9,718	11,249	.....	.....	1,946,300	11,643,000
West Indies.....	2,338	2,582	.....	.....	167,400+	2,136,000+
Central America..	1,000	1,000	.....	.....	449,600	3,248,000
South America....	27,602	35,718	.....	.....	17,710,900	37,398,000
British India.....	26,299	30,220	1,077,769,000	36,104	5,143,100	290,593,000
Japan.....	2,333	3,600	53,860,000	34,228	382,400	41,388,000
China.....	200	200	.....	.....	11,115,600	360,250,000
Russia in Asia....	1,433	3,051	.....	.....	13,073,400	5,483,000
Rest of Asia.....	2,907	4,899	.....	.....	5,410,800+	61,116,000+
Africa.....	9,791	13,103	.....	.....	2,957,700+	15,759,000+
Australia and Pacific Islands..	18,947	22,202	585,903,000	28,638	8,206,100	4,251,000
Total.....	615,927	687,550	.....	.....	93,165,400	1,275,939,000

In the above table the items under capitalization are not complete even for the countries where figures are given. These items are omitted altogether for Portugal, Greece, Turkey, Malta, Jersey, and Man. In no instance is the capitalization given for the complete length of railways in the respective countries, but the lengths neglected are relatively unimportant and would not change the average capitalization per kilometer. This for Europe is \$74,212, and for the rest of the world, \$36,555.—ARCHIV FÜR EISENBAHNWESEN, Heft 3, 1896.

Restriction of Immigration.—By this is not meant the straining out from the vast throng of foreigners arriving at our ports a few thousands of persons, deaf,

dumb, blind, idiotic, insane, pauper or criminal. The necessity for this is now generally conceded, and to a considerable extent such provisions are enforced. The question today is of protecting the American rate of wages, the American standard of living, and the quality of American citizenship from degradation through the tumultuous access of vast throngs of ignorant and brutalized peasantry from the countries of Eastern and Southern Europe. The principle of population is intensely sensitive of social and economic changes. Social classes have resulted from immigration. The general growth of luxury among certain classes has been a result. Americans refuse to perform certain kinds of labor because of immigration, rather than, as popularly supposed, immigration resulting from demand for such a grade of laborers. Certain general changes demand a change of attitude towards the immigration question. These are (1) the exhaustion of free public lands; (2) fall of agricultural prices; (3) the existence of a labor problem. Our highest duty to charity and to humanity is to make this great experiment here, of free laws and educated labor, the most triumphant success that can possibly be attained. In this way we shall do far more for Europe than by allowing its city slums and its vast reservoirs of degraded peasantry to be drained off upon our soil. FRANCIS A. WALLER, in *The Atlantic Monthly* for July 1896.

The Coöperation Movement in France.—The editor seeks state help but is willing to accept any socialized effort which promises relief. A beginning of coöperation was made in 1848. The idea was to build up "productive" enterprises. Almost all disappeared. Under the Second Empire a new attempt was made, about 1863. The war of 1870-1 checked the movement. In 1876-7 the workmen's congresses of Paris and Lyons started anew. Resolutions favorable to coöperation were passed, but little was done. In 1879, under the leadership of Jules Guesde, a follower of Karl Marx, the collectivists gained control and a resolution was passed at the congress of Marseilles which said: "Whereas the societies of production and consumption, being unable to ameliorate the lot of any but a small number of privileged persons, cannot assuredly be considered as sufficiently powerful means to attain the emancipation of the proletariat, etc." Socialism triumphed. In 1885, however, a new start was made. There were in 1895, 1197 societies for "consumption" in all parts of France. They belong to the Rochdale type; sell at retail price, for cash, and distribute a bonus according to the amount of purchase. There are only about 81 societies of "production" 40 of which are in Paris. The article gives statistics of German, Belgian, English and Italian coöperation movements. The difficulties of securing organization are the opposition of small shopkeepers who fear the coöperative stores, the feebleness of social cohesion, the tendency to expect everything from the state, and the antagonism between the rural protectionists and the urban free-traders.—*La Revue Socialiste*, April 1896, p. 407.

Economics of Improved Housing.—Of 160,000 people in London who live in real model tenements, less than 25 per cent. reside in premises owned by philanthropic associations. In America, out of avowedly commercial enterprises engaged in furnishing improved housing facilities, but one paid less than 5 per cent. Two semi-philanthropic housing corporations found in America paid 4 per cent. In Europe but 3 out of 29 commercial housing corporations failed to earn at least 4 per cent., while 19 earned 5 per cent. or more. Of the European semi-philanthropic associations, 10 out of 14 earned 4 per cent. or more. Of them all 88 per cent. were successful, 6 per cent. earned a saving-bank rate of interest, and the others earned less. This success has been achieved under favorable sanitary arrangements. The Peabody Trust in London houses 20,000 people, and earns 3 per cent. on property which cost \$533 per room and rents for 52 cents per room per week. The Guinness Trust earns the same rate on a weekly rental of 45 cents per room. The analysis shows that 5 per cent. and a safe reserve can be earned on model tenements anywhere at the customary rents, when the cost per room does not exceed \$500. Improvement in rapid transit facilities, especially if fares are reduced, has an important influence on this problem. It is not desirable to make this class of buildings too attractive, for with moderate results par-

simonious members of the better classes would monopolize advantages intended for the poor. Coöperative building associations have rendered individual and social service but they present three drawbacks: too great expense to borrowers: difficulty in securing suitable business management; loss in case of death of borrower before payments are completed. A better plan was originated in Belgium in 1889, and is now being tried in France and Germany as well. Loans are made from the government savings banks to intermediate responsible parties, who form a corporation and pay in 10 per cent. of the capital stock. The workingman to whom a loan is made must pay down 10 per cent. of the cost of the property he desires to purchase. The company advances him one-third of the unpaid value of the property and the savings-banks loan to him through the company the balance upon a first mortgage. The borrower chooses a period of time in which to pay his obligations, and insures his life with the insurance department of the bank, in order to reimburse the bank in case of death during the period of liquidation and to secure his family in possession of the property. To the premium of about 6 per cent. for risk and expenses, is added the annual interest on the sum due at 4 per cent. The borrower then simply pays this installment for both property and insurance. — E. R. L. GOULD, in *Yale Review*, May 1896.

The Conception of Morality in Jurisprudence.—Jurisprudence has retrograded because it is founded on a false view of life and an inadequate conception of morality. Socially and politically the supreme authority rests upon morality, and only as its decrees coincide with the moral sentiments of the community are they possessed of force. What ought to be and what is cannot be separated. A comprehensive science of what is law contains in itself a theory of what ought to be law. Law is the living product of an organic society.

Whatever rights the individual conscience may possess, it can never be superior to society; so the jurist has a reasonable though mistaken horror of the "ought to be." Scientific jurisprudence now rests upon the assumption that law is the command of an unlimited sovereign power. A contract *contra bonos mores* is void only when it violates a rule of law, not because it tends to produce wrong. The view of obedience as an end in itself is inadequate. Life is more than conformity to law; it is organic growth. Moral life is a continuous evolution, the principles of which are constant, but which is not itself to be found in any mechanical arrangement; it cannot be summed up in a series of imperatives; it is spiritual and consists in a growth towards an ideal. Obedience to law is a means to an end, which is the realization of the true nature of man.

The jurist treats law as static. Law is broader than a mass of rules; it is the highest organic form of the moral life. The content and significance of statutes are supplied through judicial interpretation by the social self-consciousness of the nation. The true science of law must endeavor to determine the exact nature of law and of the forces which have produced it, the forces which are tending to its preservation, and the forces which are constantly modifying it. The law is the necessary product of social life, and as such is inseparable from morality. The unity of life is absolute. Society has no existence apart from individuals and no individual exists beyond the organization of society and the reach of law. (T. W. TAYLOR in *The Philosophical Review*, January 1896. Boston: Ginn & Co.)

Mutual Aid Amongst Modern Men.—The mutual aid tendency is deeply interwoven in all the past evolution of the human race. Economical and social institutions, in so far as they are the creation of the masses, new ethical systems, and new religions have all originated from this same tendency. The ethical progress of the race is simply the extension of this principle. This principle has developed through the savage tribe, the village community, the mediæval guilds, the mediæval republics. These gave way before the all-absorbing authority of the state which favored the development of a narrow-minded individualism. The destruction of mutual aid institutions has been going on for four hundred years, yet hundreds of millions continue to live under such institutions. The communal village did not disappear of its own

accord but was destroyed by the state throughout Europe, and many traces of communal possessions still remain. Along with these persist great numbers of mutual aid habits and customs, especially in continental Europe. These possess great economical value, but a greater ethical value. The recent rapid extension of agricultural syndicates in France, similar associations in Germany, village communities and peasant associations in Russia, similar institutions among the less civilized people of Asia and Africa all attest the very general importance of such institutions. The nucleus of mutual support institutions, habits and customs remains alive with the millions; and they prefer to cling to their customs, beliefs, traditions rather than accept the teachings of a war of each against all, which are offered to them under the title of science, but form no science at all. (PRINCE KROPOTKIN, in *The Nineteenth Century*, January 1896.)

Social Evolution.—The complexity of social life among human beings suggests that biological conceptions cannot without criticism and perhaps modification be applied to social phenomena. In every period the prevalent notion of what constitutes scientific treatment depends upon what happens to be the predominant science of the time. The sociologist must not assume that there are no other factors in social evolution than in organic evolution, nor that natural selection means the same thing in human society that it does among plants and animals. Industrial and commercial competition is far more closely analogous to the struggle for existence in the organic world than is a war between nations. War has been a more important factor than industrial competition in producing social *organisms*, as distinct from mere *aggregates*. It is not only through slow and deadly natural selection that the various elements of civilization have been produced and preserved. Many elements are transmitted by social inheritance, not by heredity in the biological sense. Consciousness and reflection may result from natural selection, but once originated they often lead to supplementing or supplanting natural selection by artificial selection. A habit, which otherwise could disappear only with the extinction of all individuals practicing it, may be changed without the extinction of the race.

Kidd's assumption that religion is what induces individuals to subordinate their interests to those of the social organism is solely a deduction from the general theory of natural selection. If what exists everywhere is due to natural selection, and therefore furthers social utility, reason must serve the same purpose here ascribed to religion. But Kidd regards reason as antagonistic to social interests. Independent of and prior to all religious sanctions there is a social instinct. Under conditions of modern life, in proportion as religions remain uninfluenced by rationalism they become sources of national weakness, not of strength.

In social evolution the transmission of a type of civilization may become more diffused because more fitted to survive in the struggle for existence with other types of civilization. The assimilative power of national civilization may be more important than numerical increase of the race. Natural selection cannot be humanized by the altruistic sentiment without ceasing to produce the survival of the fittest. The difficulty in the way of adopting rational artificial selection arises mainly from *non-rational* religious sentiments. To give equal social opportunities and avoid deterioration of the race, we must have socialistic organization of industry and a system of artificial selection. (DAVID G. RITCHIE in *International Journal of Ethics*, January 1896. Philadelphia.)

Programme of a Course in Sociology. By MARCEL BERNÈS.—Two leading articles in the *Revue Internationale de Sociologie* for December 1895 and January 1896. The former article is notable chiefly for its clear delimitation of *society* as a primordial and unique reality, and thus a proper object of study. Remainder of first article acutely criticises numerous misconceptions of the relation of society to antecedent phenomena; but misconceptions likely to bother beginners rather than proper interpretations of the fundamental conceptions of mature contemporary sociologists. The second article reaches the conclusion that the proper content of sociology falls into three divisions: (1) Analysis of social solidarity as a fact of present knowledge, a real fact of consciousness as reality reaching beyond the individual: *collective* or

sociological psychology. (2) The study of social evolution, or social solidarity in history, *i. e., philosophy of history or history of civilization.* (3) If social life is always in part composed of elements already fixed, it is always partially composed of collective tendencies, ideas, inspirations, and we need to appraise the value of these. Solidarity is not a fact once for all accomplished. It is an ideal capable of realization in the future. Society is a becoming, and the future is not wholly contained in the past. Sociological idealism, the relative value of past and future. Thus sociology will be the center of *sociological ethics*, not be separated from existing realities, but not to be reduced to mere discovery of standards of customs in nations or epochs.

These different problems complement each other. Every question presented by social life may be considered in its relation to each of points of view, nor is a social question truly solved until it has been considered under each of these aspects. (Giard et Brière, 16 Rue Soufflot, Paris.)

A Phase of Social Selection.—The quality of population is conditioned on the one hand by the laws of heredity and upon the other by the laws of selection. Of these forces heredity is the great conservator; but this tendency is overcome by the transforming forces of selection. The forces which determine the multiplication of certain elements of the population and the decrease or extinction of others are rather those arising from the character of that society than from external nature. The relation between the forces of social selection and the racial composition of populations is fundamental. "Dissociation" designates a subordinate and usually a preparatory phase of this selection. Dissociation by stratification results from the subsidiary struggle for comfort, wealth, power, social position, etc. Dissociation by displacement takes the form of the geographical separation of different elements through the migration of one or another among them. Colonization and emigration are the means of a vast selective process. Less conspicuous but not less important, are those emigrations within a single country, from region to region, from highlands to plains, from the rural to the urban districts. Especially in this last case the selective process tends to eliminate the migratory element, for the cities are the great consumers of population. European populations are mainly composed of two types, the dolicocephalic and the brachycephalic. The latter type is industrious, frugal, often receptive and intelligent. The former is the less uniform and mediocre, of higher capacity, more enterprising and self-reliant, and have ruled most of the great civilizations. This element is being concentrated in cities by means of the dissociative action of migration, and hence is becoming displaced. Direct proof of this law is now available in large quantity. Very recent investigations widen the scope of the generalization, by showing that migration, not merely urban immigration but movement in general, is especially characteristic of the dolicocephalic element of the population; that this type is characterized by greater general mobility. (C. C. CLOSSON in the *Quarterly Journal of Economics*, January 1896.)

Sociology and Democracy.—One of the first discoveries of sociology appears to increase the historic importance of masses of peoples at the expense of individuals. Our consciousness is nothing more than the point of intersection of social ideas. Our sentiments, knowledge, tastes, duties are borne only in and through society. But, on the other hand, sociology lowers what it elevates. The qualities of aggregates are different from the sum of their elements. Being heterogeneous, not homogeneous as claimed by Spencer, the powers of men neutralize each other, and cannot be added together. Thinking in masses, they are inferior to themselves taken singly. The more intelligent lower themselves; but the less intelligent cannot elevate themselves. Since, in evolution, the inferior faculties, being the more ancient, are more surely transmitted, the units of society resemble one another on their inferior side, while the superior units differ among themselves by their very superiorities. The intellects are not joined; they become equalized by lowering themselves. The homogeneous qualities form the collective opinion; but the heterogeneous qualities are the superior. By being surrounded by the consciousness of his fellows, the individual loses much of the consciousness and reflection necessary to the exercise of his superior faculties. This

happens less through rational discussion than by unconscious imitation. In a collective conviction ideas proper are always weaker than unreasoned images and associations. The cause of the *excessive sensibility* of an aggregate is also the cause of its *feeble intelligence*. The union of individuals also gives to each of them the feeling of great power, at the same time the feeling of responsibility is weakened. Aggregates are not inferior to individuals at every point. As they destroy the sentiment of responsibility, they restrain the egoistic act. Intensity of feeling is increased while intelligence is degraded by the union. In short, sociology has demonstrated that the society is different from the sum of its parts. Contemporary movements are democratic. All governments tend to come more and more under the influence of the people. Spencer holds that the organic conception requires democracy. The units of the organism are discrete and conscious. Society is not the end of the individual, but the individual the end of society. Coöperation is no longer forced, but voluntary. The progress of representative and elective government is a necessary consequence of the passage of the military form of society into the industrial. Tarde says the mechanism of imitation explains the democratic movement. Durkheim thinks the division of labor requires equality. The more labor is divided, the more individuals differ in functions of ideas. The solidarity is not mechanical but organic. The three agree that the evolution of society requires equal liberty, and what logically follows—general discussion and deliberation, and the power of the masses.

Thus sociology maintains the two theses: (1) The impotence of the popular intellect; (2) the all-powerfulness of the popular will. The force of large sentiments may well be preferred to the influence of narrow intelligence. Democracy has reason to be proud of its achievements. The development of the critical spirit is a manifestation of the liberty of thought. Thus the worst consequences of the first thesis are counteracted. Those who would choose between democratic means and ends, and, because the people are not capable of perceiving their true interests, guard them by diminishing their powers, would defeat their own purpose. It is impossible to pursue democratic ends and reject democratic means. Yet we are not able to reconcile the first and second theses.—(C. BOUGLÉ in *Revue de Métaphysique et de Morale*. January 1896. Paris: Armand Collin et Cie.)